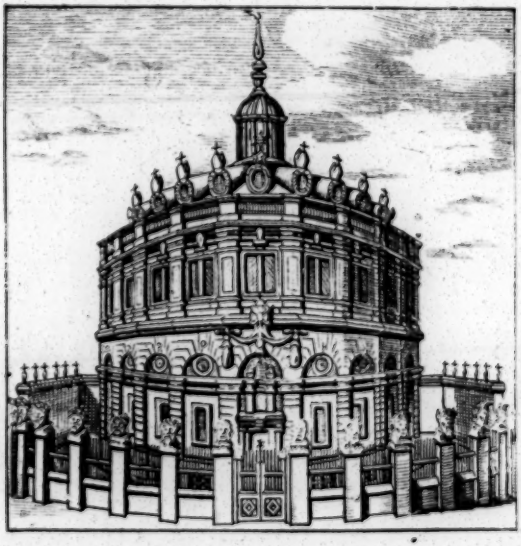
THE (1)
CATECHISM
Set forth in the Book of
COMMON-PRAYER,

Briefly explained by Short Notes, grounded upon Holy SCRIPTURE.

The Fourth Edition.



Printed at the THEATER in OXFORD,
Anno Domini 1681.

10ths 1 2 3 4 5 6

academic
microforms limited

London and Wick UK
Web: www.academicmicroforms.com

10 CENTIMETRES 1 2 3 4 5 6 7 8 9 10

50 MILLIMETRES 0 10 20 30 40 50 1

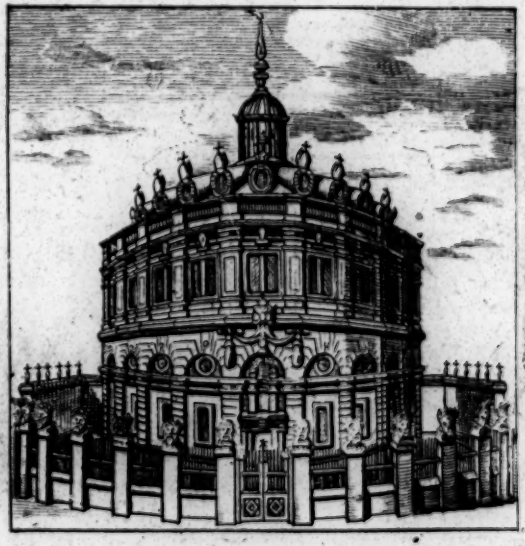
THE CATECHISM

Set forth in the Book of

COMMON-PRAYER,

Briefly explained by short Notes, grounded upon Holy SCRIPTURE.

The Fourth Edition.



Printed at the THEATER in OXFORD,
Anno Domini 1681.

March 20th 1678.

Imprimatur

JOHAN. NICHOLAS,

Vice-Can. *OXON.*

To the READER.

These short expository Notes were not intended to foreſtal the uſe of the larger and more learned Expoſitions, which are already extant upon the Church-Catechiſm; much leſs to prevent the ſeaſonable enlargments of the induſtrious Catechiſt upon the ſame: but are rather deſigned for a Preparative and Manuduction to the promoting of both.

The firſt thing here aimed at, was Brevity: *and therefore, as the Poſitions are not many, ſo the Scripture-proofs for the juſtification of the chiefeſt paſſages in them, are deſignedly ſingle. And yet becauſe the cited Scriptures, and perhaps alſo the Poſitions themſelves, may ſeem too numerous for young Beginners; it may be convenient to make choice of ſome of the more eaſy and important Notes, with ſome of their moſt neceſſary Proofs, for the firſt Eſſay; and afterwards to have recourſe to the remainder, as further occaſion and abilities ſhall invite.*

The next thing endeavoured, was Plainеſs: *and for that reaſon, all citations of humane Authors, and other curioſities of Learning, are wholly forborn. And to make the Expoſition yet more plain, the Teacher is to be entreated, in his illuſtrating the Points to be proved, to give ſome familiar diſcovery of their conformity to the words or ſcope of the Marginal Texts, diſtinctly pointed to for that purpoſe.*

The laſt thing projected, was the delineation of ſuch a compaſs of Catechiſtical *Doctrines, as might ſuf-*

ficiently evidence this ſhort CATECHISM to be improvable to a more diffuſive uſe in the Church, than only to capacitate Youth for the Rite of Confirmation; as was, it ſeems, at the firſt intended.

In a word, it was deſired that ſome ſmall Manual of Catechiſtical Obſervations might be found in the hands of young Chriſtians; which being by the direction of the inſtructer, and care of Parents and Governours, competently learned in ſmall portions, might enable thoſe Youths to return underſtanding Anſwers to all ſuch Queſtions as ſhould naturally ariſe from the Obſervations propounded.

And if, after this, the Catechiſt ſhall pleaſe to frame the reſidue of his Diſcourſe upon theſe ſubjects, to the capacity and expectation of the reſt of his Auditory; theſe performances together may (by God's bleſſing) become a hopeful means both to deliver ſome aged Hearers from their inveterate ignorance, and this moſt neceſſary ſervice of Catechization alſo from the contempt of being reputed work onely for Children.

---

1 COR. XIV. 20.

Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be men.

A GA-

A CATECHISM, *that is to say*, An Inſtruction to be learned of every perſon, before he be brought to be confirmed by the Biſhop.

Queſtion. WHat is your name?
Anſwer. N. or M.
Queſt. Who gave you this name?

Anſw. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the child of God, and an Inheritor of the kingdom of Heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanityes of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the daies of my life.

Queſt. Doſt thou not think that thou art bound to believe and to do, as they have promiſed for thee?

Anſw. Yes verily; and by Gods help ſo I will: And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his

his grace, that I may continue in the ſame unto my lives end.

Catechiſt. Reherſe the Articles of thy belief.

Anſwer. I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into hell, The third day he roſe again from the dead, He aſcended into Heaven, And ſitteth at the right hand of God the Father Almighty; From thence he ſhall come to judg the quick and the dead.

I believe in the holy Ghoſt, The holy Catholic Church, the Communion of Saints, The forgiveneſs of ſins, The reſurrection of the body, And the life everlaſting. Amen.

Queſt. What doſt thou chiefly learn in theſe Articles of thy belief?

Anſw. Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redæmed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſt. You ſaid that your God-fathers, and God-mothers did promiſe for you, that you ſhould keep Gods Commandments: Tell me how many there be.

Anſw. Ten.

Queſt. Which be they?

Anſw.

Anſw. THe ſame which God ſpake in the twentieth chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murther.

VII. Thou

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſt. What doſt thou chiefly learn by theſe Commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word, and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy neighbour?

Anſw. My duty towards my neighbour, is to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love, honour and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit my ſelf to all my Governours, Teachers, Spiritual Paſtors and Maſters. To order my ſelf lowly and reverently to all my Betters. To hurt no body by word or deed. To be true and juſt in all my

dealing.

dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet or deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt. My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

Anſw. OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temtation: but deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will

keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſt. HOw many Sacraments hath Chriſt ordained in his church?

Anſw. Two only, as generally neceſſary to ſalvation: that is to ſay, Baptiſm, and the Supper of the Lord.

Queſt. What meaneſt thou by this word Sacrament?

Anſw. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledg to aſſure us thereof.

Queſt. How many parts are there in a Sacrament?

Anſw. Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign, or form in Baptiſm?

Anſw. Water: wherein the perſon is baptized. In the name of the Father, and of the Son, and of the holy Ghoſt.

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Q. What is required of perſons to be baptized?

Anſw.

Answ. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answ. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lords Supper ordained?

Answ. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lords Supper?

Answ. Bread and wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthning and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lords Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing

poſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish, ſhall diligently, upon Sundays and Holy-days, after the ſecond Leſſon at Evening-Prayer, openly in the Church, inſtruct and examine ſo many children of his Parish ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their Children, ſervants and prentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.

¶ So ſoon as children are come to a competent age, and can ſay in their Mother-tongue the Creed, the Lords prayer, and the ten Commandements; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather, or a Godmother, as a witneſs of their Confirmation.

¶ And whenſoever the Biſhop ſhall give knowledg for Children to be brought unto him for their Confirmation, the Curate of every Parish ſhall either bring, or ſend in writing with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Parish, as he ſhall think fit to be preſented to the Biſhop to be Confirmed.

¶ *Canons*

¶ *Canons ſelected by* EGBERT *Archbiſhop of* York, *about the year of Chriſt* 750.

CAN. 6. *Ut unuſquiſque ſacerdos* &c. "That every Prieſt ſhould diligently in-"ſinuate into the people committed to "his charge, the Lords Prayer and Creed; "and inform their underſtanding in the "ſtudie and practice of all points of the "Chriſtian Religion. *Compare this with the* 11th *Canon of the Council of* Cloveſhoe *under* CUTHBERT, *Archbiſhop of* Cant. *in the year* 747.

¶ *Injunctions by* Q. ELIZABETH, *in the year* 1559.

§. 44. *Item*, every Parſon, Vicar and Cu-"rate, ſhall upon every Holy-day, and e-"very ſecond Sunday in the year, hear "and inſtruct all the youth of the Pariſh, "for half an hour at the leaſt, before Eve-"ning-prayer, in the ten Commande-"ments, the Articles of the Belief, and in "the Lords Prayer; and diligently exa-"mine them, and teach the Catechiſm "ſet forth in the book of publick Prayer.

¶ *Conſtitutions and Canons Eccleſiaſtical agreed upon in the year 1603.*

LIX. Every Parſon, Vicar, or Curate, "upon every Sunday and Holy-day before Evening-prayer, ſhall for half an "hour or more, examine and inſtruct the "Youth and ignorant perſons of his Pa-"riſh, in the ten Commandements, the "Articles of the Belief, and in the Lords "Prayer: and ſhall diligently hear, in-"ſtruct & teach them the Catechiſm ſet "forth in the book of Common-prayer. "And all Fathers, Mothers, Maſters and "Miſtreſſes, ſhall cauſe their Children, "Servants and Apprentices, which have "not learned their Catechiſm, to come "to the Church at the time appointed, "obediently to hear and to be ordered "by the Miniſter, until they have learn-"ed the ſame. &c.

¶ *K. JAMES his Letter of Directions to the Lord Archb. of* Cant. *in the year* 1622.

----- That thoſe Preachers be moſt en-"couraged

" couraged and approved off, who ſpend
" their afternoons Exerciſe in the exami-
" nation of Children in their Cate-
" chiſms, and in the expounding of the
" ſeveral points and heads of the Cate-
" chiſm, which is the moſt ancient and
" laudable cuſtom of teaching in the
" Church of England.

The now-mentioned L. Archbiſhop of Cant. *his Letter, thereupon written to the L. Archb. of* York.

" So far are theſe Directions from abat-
" ing, that his Majeſty doth expect at our
" hands, that it ſhould increaſe the num-
" ber of Sermons, by renuing upon every
" Sunday in the after-noon, in all Pariſh-
" Churches throughout the Kingdom,
" that Primitive and moſt profitable ex-
" poſition of the Catechiſm, wherewith
" the People, yea very Children, may be
" timely ſeaſoned & inſtructed in all the
" Heads of Chriſtian Religion: the which
" kind of teaching (to our amendment be
" it ſpoken) is more diligently obſerved
" in all the reformed Churches of *Europe*,
" than

"than of late it hath been here in *Eng-*
"*land.* I find his Majesty much moved
"with this neglect, and resolved (if we
"that are his Bishops do not see a Refor-
"mation hereof, which I trust we shall)
"to recommend it to the care of the Ci-
"vil Magistrate.

¶ *In a Sermon Preached before K.* JAMES *in the year 1624. by* James Usher, *late L. Archb. of* Armagh.

Your Majesty can never be sufficiently
"commended, in taking order, that the
"chief heads of the *Catechism* should, in
"the ordinary ministery, be diligently
"propounded and explained unto the
"people throughout the Land. Which
"I wish were as duly executed every
"where, as it was piously by You intend-
"ed. —— The neglecting of this, is the
"frustrating of the whole work of the Mi-
"nistery. For let us preach never so ma-
"ny Sermons unto the people, our labour
"is but lost, so long as the foundation
"is unlaid, and the first principles un-
"taught, upon which all other doctrine
"must be builded.

THE

THE CATECHISM,

set forth in the Book of COMMON-PRAYER, *briefly explained.*

N. or M.] THE Christian Name, which was given in Baptism, calleth to mind the Christian [a] Faith, in which the then-named person was Baptized. And he also bearing the name of Christ, is called a [b] Christian, and so is [c] distinguished from men of other Religions, as, Jews, Turks, and Heathens.

[a] Acts 19. 4, 5.
[b] 1 Pet. 4. 16.
[c] Mat. 23. 8.

My God-fathers and Godmothers in my Baptism.] Names have been usually given to Infants, when they were received into the Church by [d] Circumcision, to which [e] Baptism is a correspondent Sacrament. And these Names have been sometimes given by [f] Parents, and sometimes by [g] others, with the [h] Parents approbation.

[d] Luke 2. 21.
[e] Col. 2. 11, 12.
[f] Gen. 21. 3.
[g] Ruth 4. 17.
[h] Luke 1. 59, 60, 62, 63.

Wherein I was made &c.] Three [i] Privileges are conferred upon the Baptized Christian, or Believer.

[i] Gal. 3. 27.

[k] Eph. 2. 12. [l] Eph. 5. 30. [m] Eph. 1. 22, 23.

1. He who was naturally [k] estranged from Christ, is now made a Member of him: that is, a [l] Member of that mystical [m] Body the Church, whereof Christ is the Head.

[n] Eph. 2. 3. [o] 1 Jo. 3. 1. [p] Gal. 4. 5.

2. Being a Member of Christ; he who was naturally a [n] Child of wrath, is now made a [o] Son of God by [p] adoption, through Christ the Son of God by nature.

[q] Mat. 25. 41. [r] Rom. 8. 16, 17. [s] Luke 12. 32.

3. Being a Son of God; he who was naturally a Child of Perdition, and [q] sharer with the Devil and his Angels, is now made an [r] heir of God, and joynt-heir with Christ to a [s] Kingdom of glory.

They did Promise and Vow &c.] By continuing the ancient use [t] of Witnesses at the naming of Children, or Sureties in Baptism, religious care is taken for the pious education of the Baptized Children: especially, in case of the [u] mortality, or negligence of Parents. However, Parents are expressly commanded to be [w] diligent in teaching their own Children God's holy Word, and [x] bringing them up in

[t] Isa. 8. 2, 3. [u] Est. 2. 7. [w] Deut. 6. 6, 7. [x] Eph. 6. 4.

in the nurture and admonition of the Lord.

Three things in my name.] As in Baptism, three Privileges are assured to the person Baptized, or Believer: so, in his name are *y* avouched three things to be performed. *y* Deut. 26. 17, 18.

First, that I should renounce the Devil &c.] The first thing promised in the behalf of the Baptized person, is the abrenunciation of his *z* three spiritual Enemies; the Devil, the World, and the Flesh. *z* Eph. 2. 1, 2, 3.

The first spiritual Enemy is the Devil, who is an evil spirit, or *a* lost angel; and is to be renounced, because *a* 2 Pet. 2. 4.

1. He tempteth to sin; and so is called the *b* Tempter; *b* Mat. 4. 3.

2. He accuseth for sin; and so is called the Devil, and the Accuser, *c* Rev. 12. 10.

3. He hindreth from doing good; and so is called *d* Satan, or a Resister. *d* Zech. 3. 1.

The Works of the Devil are in general, all *e* Sins committed by his instigation; and, more particularly, those which are committed after his *f* example: as, Murther, Lying, and the like. *e* 1 Jo. 3. 8. *f* Jo. 8. 44.

The Pomps and Vanity of this

wicked World.] The second spiritual Enemy to be renounced, is [g] this present evil World, with the vanities of it.

By World is not here meant the elementary World, or frame of visible [h] creatures, which are [i] good; nor only the rational [k] World of mankind, which is not [l] wholly evil. But by World are here understood those [m] men of the World, who are enemies to godliness; and those other [n] creatures in the World, which the Devil, [o] the prince of it, useth as [p] baits and snares to seduce men to sin.

The pomps and vanity of this World are [q] distinguished into

1. The lust of the flesh, which is [r] Pleasure;

2. The lust of the Eye, which is [s] Riches;

3. The pride of life, which is [t] Honour. And these become injurious to Piety, when they are [u] affected inordinately, immoderately, or unseasonably.

And all the sinful lusts of the Flesh.] The third spiritual Enemy to be renounced, is the [w] Flesh, with the lusts of it.

g Gal. 1. 4.

h Acts 17. 24.
i 1 Tim. 4. 4.
k Jo. 15. 19.
l Phil. 2. 15.
m Jo. 15. 19.
n 1 Jo. 2. 15.
o Jo. 14. 30.
p Mat. 4. 8, 9.

q 1 Jo. 2. 16.

r 2 Tim. 3. 4, 5.
s 1 Tim. 6. 9.
t Jer. 45. 5.

u Ja. 4. 4.

w Gal. 5. 24.

By

By Fleſh is not here meant the ſeveral ſorts of living [x] creatures, which are made of Fleſh; neither [y] humane nature, nor the [z] frail body of man, which are ſometimes called Fleſh.

But Fleſh is the [a] unmortified Corruption of the ſoul, which is [b] enmity againſt God: becauſe

1. It [c] hindreth us from doing good, and 2. It [d] inclineth us to do evil.

The ſinful luſts of the Fleſh are the manifold [e] inordinate affections, and [f] evil concupiſcences of the mind, by which the temptations of the Devil are entertained, and the [g] good things of the world are abuſed to ſin.

[x] 1 Cor. 15. 39.
[y] Iſa. 58. 7.
[z] 1 Cor. 15. 50.
[a] Rom. 7. 25.
[b] Rom. 8. 7, 8.
[c] Gal. 5. 17.
[d] Rom. 7. 23.
[e] Gal. 5. 19, 20, 21.
[f] Ja. 1. 14.
[g] 1 Tim. 6. 10.

Secondly, that I ſhould believe &c.] The ſecond thing promiſed in behalf of the baptized perſon, is [h] Faith, or a [i] belief of the Doctrine of Chriſtianity.

By Believing is not here underſtood only hiſtorical Faith, ſuch as the [k] Devil and wicked men may have:

Nor onely the [l] Faith of miracles, ſuch as Judas the Traytor and other [m] wicked profeſſors of Religion may have had:

Nor only [n] temporary Faith, ſuch as [o] hypocrites may have. But

[h] Acts 8. 36, 37.
[i] Acts 26. 27, 28.
[k] Ja. 2. 19.
[l] 1 Cor. 13. 2.
[m] Mat. 7. 22, 23.
[n] Luke 8. 13.
[o] Acts 8. 13, 21.

But this Faith is a gracious work
p 2 Cor. 4. 13. of the [p] holy Spirit, whereby the
q Rom. 10. 10. [q] heart of man is enabled to [r] assent
r Jo. 3. 33. unto, and rely upon the [s] Word of
s Eph. 1. 13. Gods truth, and Gospel of man's salvation.

The doctrinal object of a Christi-
t Acts 24. 14. ans Faith is, in general, the [t] whole holy Scripture; and more particu-
u Luke 24. 25. larly, [u] all the Articles of the [w] Chri-
w Jo. 20. 31. stian religion.

This Faith is necessary to all men,
x 1 Jo. 3. 23. as being a [x] duty commanded of God,
y Mar. 16. 16. and a means [y] without which man cannot be saved.

Thirdly, that I should keep God's holy will &c.] The third thing promised in behalf of the baptized person, is [z] Obedience to the [a] whole
z Luke 3. 12. a Jer. 7. 23. will of God, [b] revealed in his Laws.
b Psal. 40. 8. This Obedience is universal

1. In respect of the object; because the obedient man, in his desire, keep-
c Psal. 119. 128. eth [c] all God's commandments;

2. In respect of the subject; be-
d Deut. 26. 16. cause he keepeth them with [d] all his heart;

3. In respect of duration; because
e Luke 1. 74, 75. he walketh in them [e] all the dayes of his life.

Man

Man is not saved by the tenor of the Covenant of [f] Works, the condition whereof is [g] perfect Obedience; but by the Covenant of Grace, the [h] condition whereof is true Faith. Yet is this Obedience, in doing good works, necessarily required: because by it

1. [i] God is glorified,
2. [k] Our neighbour is gained and edifyed,
3. [l] Our own faith is justified.

f Gal. 2. 16.
g Rom. 10. 5.
h Rom. 10. 9.
i Mat. 5. 16.
k 1 Pet. 3. 1, 2.
l Ja. 2. 18.

Dost thou not think that thou art bound to believe and do &c.] Believing and Doing, or [m] Faith and good Works, make up the whole doctrine and practice of Christianity. And these are not to be [n] separated: because [o] Faith without Works is dead; and Works [p] without Faith cannot please God.

m 2 Tim. 1. 13.
n Acts 19. 18.
o Ja. 2. 20.
p Heb. 11. 6.

By God's help so I will. And I heartily thank &c.] Beside our [q] firm resolutions of Obedience unto God, it is chiefly required that we seek to him for help, that we may obey him. The means whereby God is to be sought to for help are [r] Thankfulness for spiritual mercies already received,

q Psal. 119. 106, 107.
r Col. 1. 3.

verse 9. ed, and [c] Prayer for a continual supply of grace for the time to come.

That he hath called me to this state of Salvation &c.] God's Calling is either [t] common, or special and effectual. Common calling is that whereby a [u] nation, city or family are called to the knowledg of the meanes of salvation. Special, or effectual Calling, is that whereby God [w] calleth his [x] elect, out of their natural state of sin, unto [y] holiness and salvation, through Christ Jesus; and that ordinarily by meanes of the Gospel preached.

And I pray God to give me his grace &c.] To the performance of every good action, God by his preventing grace, giveth the [z] Will; by his assisting grace, he giveth the [a] Power; and by his consummating grace, he giveth the [b] Act, or Accomplishment.

t Mat. 22. 14.
u Psal. 147. 19, 20.
w Rom. 8. 30.
x 1 Pet. 2. 9.
y 2 Thes. 2. 13, 14.
z 2 Cor. 3. 5.
a Phil. 2. 13.
b Phil. 1. 6.

THE CREED.

Rehearse the Articles of thy Belief.] The doctrine of a Christian's Faith was anciently delivered in a [e] Form of words: and so was openly [d] confessed, before admission to Baptism.

c 2 Tim. 1. 13.
d Acts 8. 36, 37.

ARTI-

ARTICLE I.

I believe in God] This first Article is the [c] foundation of those that follow.

God is an [f] eternal [g] Spirit, whose [h] Being is of himself: that is, who is not from any other. And therefore there is but [i] one only true God, from whom [k] all things have their Being.

The Father Almighty,] He is the [l] Father of Christ from eternity; and is called Christ's [m] own Father, as Christ is called God's [n] own Son. And for Christ's sake, God is also [o] our heavenly Father, and can do for us [p] whatsoever he will.

Maker of heaven and earth.] By Heaven and Earth is meant the [q] whole World, and all things therein: which God [r] created of nothing, by his word, [s] in six dayes, [t] for his own glory. And he still [u] preserveth all things by the same [w] word of his power.

[c] Jo. 14. 1.
[f] Psal. 90. 2.
[g] Jo. 4. 24.
[h] Exod. 3. 14.
[i] Isa. 44. 6.
[k] Acts 17. 24, 25.
[l] 2 Cor. 11. 31.
[m] Jo. 5. 18.
[n] Rom. 8. 32.
[o] Jo. 20. 17.
[p] Mar. 14. 36.
[q] Acts 17. 24.
[r] Heb. 11. 3.
[s] Exod. 20. 11.
[t] Col. 1. 16.
[u] Neh. 9. 6.
[w] Heb. 1. 3.

ARTICLE II.

And in Jesus Christ,] In this second Article we [x] profess our faith in Jesus Christ. [y] JESUS signifieth a Savi-

[x] Acts 8. 37.
[y] Mat. 1. 21.

our; and was so called, because this
z Acts 4. 12. Son of God is the z onely Saviour of
a Jo. 1. 41. mankinde. And CHRIST, or a Messiah, signifieth Anointed; and was so
b Acts 10. 38. called, because he was b anointed to
c 1 Cor. 1. 30. three c Offices: namely, to the Of-
d 1 Kin. 19. 16. fices of a d Prophet, of a e Priest, and
e Exod. 40. 13. of a f King; which three under the
f 1 Kin. 1. 34. Law, were in special manner Anointed.

g Luke 4. 18. Christ as a Prophet g instructeth his Church, outwardly by his word,
h Luke 24. 45. and h inwardly by his Spirit.

i 1 Tim. 2. 5, 6. As a Priest he i reconcileth his Church, by his Satisfaction once made
k Heb. 7. 25. on the Cross, and by his k continual Intercession still made at the right hand of his Father in heaven.

l Eph. 1. 22. As a King he l governeth and m pro-
m Eph. 5. 23. tecteth his Church.

n Mat. 1. 23. **His onely Son,**] In Christ are n two natures: namely, Divine nature, or the nature of God; and Humane nature, or the nature of Man. In respect of his Divine nature he is called the
o Jo. 1. 18. o onely-begotten Son of God, and is
p Jo. 10. 30. of the p same divine essence with the Father. In respect of his Humane na-
q Mat. 16. 13. ture, he is called the q son of Man.

r 1 Cor. 8. 5, 6. **Our Lord.**] This title LORD, which is r diverslly given to men, is here the peculiar

peculiar attribute of Christ, the [f] soverain Lord of lords: to whom belongeth [t] absolute Dominion over all, and [u] Obedience from all.

[f] Rev. 19.16. [t] Acts 10.36. [u] Phil. 2. 10, 11.

ARTICLE III.

Was conceived by the holy Ghost,] In this third Article we confess, that when Christ was [w] made of the seed of David according to the flesh, he was [x] made in all things like unto us, but [y] without sin. For he being conceived only by the [z] operation of the holy Ghost, was most holy in his humane soul and body.

[w] Rom. 1. 3. [x] Heb. 2. 17. [y] Heb. 7. 26. [z] Luke 1. 35.

Born of the Virgin Mary.] That Christ might be our [a] near Kinsman, and capable to redeem us, by paying our debt in the [b] same humane nature in which it was contracted; it was necessary he should be the [c] Seed of the Woman. And that he might appear to be the promised Messias, it was necessary he should be [d] born of a Virgin of the [e] linage of David.

[a] Ruth 2. 20. [b] 1 Cor. 15. 21, 22. [c] Gal. 4. 4. [d] Mat. 1. 23. [e] Mat. 1. 1.

ARTICLE IV.

Suffered under Pontius Pilate.] In this fourth Article we confess that, according to the [f] Prophecies of Scripture,

[f] Acts 3. 18.

ture, [g] Christ suffered in his humane nature both in [h] soul and [i] body; his [k] divine nature being uncapable of suffering. For he was delivered to [l] Pontius Pilate, then Roman Governour in Judæa: who being a man addicted to [m] cruelty and [n] sinful compliance, [o] condemned Christ to be crucifyed.

Was crucifyed,] As [p] Isaac bare the wood which was prepared to burn him: so Christ [q] bare his own Cross. And as [r] Moses lifted up the serpent on the pole in the wilderness: so was Christ lifted up on the Cross, to which [f] his hands and feet were nailed.

And by this [t] painful, shameful and accursed death upon the Cross, did Christ [u] expiate our sin, and redeem us from the [w] curse of the Law.

Dead] As [x] sin-offerings under the Law were put to death: so [y] Christ by suffering death, became a sacrifice for sin. And though his [z] enemies put him to death, yet he [a] voluntarily laid down his life. And the blood which he shed was of infinite value, because the [b] blood of that person, who was God as well as Man.

In this death, the [c] Soul of our Saviour

g 1 Pet. 4. 1.
h Mat. 26. 38.
i Jo. 19. 1, 2, 3.
k 1 Tim. 6. 15, 16.
l Mat. 27. 2.
m Luke 13. 1.
n Mar. 15. 15.
o Luke 23. 23, 24.
p Gen. 22. 6.
q Jo. 19. 17.
r Jo. 3. 14.
f Psal. 22. 16.
t Heb. 12. 2.
u 1 Pet. 2. 24.
w Gal. 3. 13.
x Lev. 4. 29.
y Heb. 9. 28.
z Mar. 10. 33, 34.
a Jo. 10. 17, 18.
b Acts 20. 28.
c Luke 23. 46.

viour was separated from his [d] Body, but neither his Soul nor [e] Body were separated from his Divinity.

[d] verse 53.
[e] Mat. 28. 6.

And buried.] Christ was buried [f] after the manner of the Jewish nation: namely, [g] bound in grave-clothes with spices; and laid in the grave, with a great stone rolled to the mouth of the Sepulchre. By which it was evident that he was [h] certainly dead, and also that he did afterwards as [i] certainly rise again from the dead.

[f] Jo. 19. 40.
[g] Mat. 27. 59, 60.
[h] Acts 2. 29.
[i] Acts 13. 29, 30.

Descended into hell.] After Christ was dead and buried, his [k] Soul and Body continued for a time in a separate condition [l] under the dominion of death: which condition is sometimes signifyed by the [m] Grave or [n] Hell.

[k] Acts 2.31.
[l] Rom. 6.9.
[m] Psal. 89. 48.
[n] 1 Cor. 15. 55

¶ *After the three Degrees of Christ's* Humiliation: *namely,* Birth, Death, *and* Burial *under the dominion of death*; *follow the three Degrees of his* Exaltation: *namely,* Resurrection, Ascension, *and* Glorification *in heaven.*

ARTICLE V.

The third day he rose again from the Dead.] In this fifth Article we confess, that the [o] Body of Christ saw no corrup-

[o] Acts 13. 36, 37.

corruption, as did the Bodies of the Patriarchs: becauſe it was [p] impoſſible he ſhould be holden under the power of death. Therefore as [q] Iſaac was in a figure raiſed from the dead: ſo Chriſt did [r] really riſe again. For the [s] ſame Body and Soul of our Saviour, which were ſeparated by death, were in his [t] Reſurrection reunited; and that by his [u] own divine power.

He roſe again the [w] third day, which was the [x] firſt day of the week; and which, in memory of his Reſurrection, is called the [y] Lord's day.

[p] Acts 2. 24.
[q] Heb. 11. 17, 19.
[r] Luke 24. 34.
[s] verſe 39.
[t] Jo. 2. 19, 21, 22.
[u] Jo. 10. 17, 18.
[w] Luke 24. 46.
[x] Luke 24. 1, 2, 3.
[y] Rev. 1. 10.

ARTICLE VI.

He aſcended into heaven,] In this ſixth Article we confeſs that, as the [z] high Prieſt under the Law entered once every year into the Holy of holies; ſo [a] Chriſt, an high Prieſt of good things to come, once [b] aſcended [c] locally and [d] viſibly into the [e] Heaven of heavens, that he might [f] prepare a place for us, and receive us to it.

And ſitteth on the right hand of God the Father Almighty.] After Chriſt's Aſcenſion into heaven, he [g] ſate, or [h] ſtood on the right hand of God. That

[z] Heb. 9. 7.
[a] verſes 11, 12.
[b] verſe 24.
[c] Luke 24. 51.
[d] Acts 1. 9.
[e] Eph. 4. 10.
[f] Jo. 14. 2, 3.
[g] Mar. 16. 19.
[h] Acts 7. 59.

That is, as a King and Judge he took up his [i] abode in a ſtate of [k] majeſty and [l] power, [m] above all creatures in heaven and in earth.

And becauſe he ſitteth on the right hand of the Father Almighty, he is perfectly able to [n] ſubdue all his enemies; as alſo to [o] intercede for, and eternally to [p] ſave, thoſe that are his.

[i] 1 Pet. 3. 22.
[k] Heb. 8. 1.
[l] Mat. 26. 64.
[m] Eph. 1. 20, 21.
[n] Pſal. 110. 1.
[o] Rom. 8. 34.
[p] Rev. 3. 21.

ARTICLE VII.

From thence he ſhall come to judge the quick and the dead.] In this ſeventh Article we confeſs, that Chriſt [q] ſhall come the ſecond time [r] from heaven, with great glory [ſ] to judge the world.

In this laſt judgment, [t] Chriſt himſelf, as ſupreme Judge, ſhall paſs the final Sentence: and the [u] Saints ſhall paſs their ſentence of approbation.

All ſhall be judged, as well the [w] Quick that are [x] alive at the Lord's coming, as the dead that ſhall be raiſed up.

They ſhall be judged of [y] all things done in the Body, whether good or evil; and that by the [z] Books of God's Omniſcience, of Life, of [a] mans Conſcience, & of the holy Scriptures.

[q] Acts 1. 11.
[r] Mat. 24. 30.
[ſ] Acts 17. 31.
[t] Jo. 5. 22, 27.
[u] 1 Cor. 6. 2.
[w] 1 Pet. 4. 5.
[x] 1 Theſ. 4. 15.
[y] 2 Cor. 5. 10.
[z] Rev. 20. 12.
[a] Rom. 2. 15, 16.

ARTI-

ARTICLE VIII.

I believe in the holy Ghost.] In this eighth Article we profess to believe in the holy Ghost, who, in respect of his nature, is the [b] third Person in the divine essence, and therefore [c] true God. And as he proceedeth from the [d] Father and the [e] Son, so he is a [f] Person [g] distinct from both.

In respect of his Office he is called the [h] Holy Spirit, because he furnisheth our hearts with spiritual and saving Graces, by his work of [i] Sanctification.

[b] 1 Jo. 5. 7.
[c] Acts 5. 3, 4.
[d] Jo. 14. 26.
[e] Jo. 15. 26.
[f] Acts 13. 2.
[g] Jo. 14. 16.
[h] Rom. 5. 5.
[i] 2 Thes. 2. 13.

ARTICLE IX.

The holy Catholick Church, the communion of Saints.] In this ninth Article, by the Church of God is meant the [k] Corporation, or general family of [l] all true believers.

God's Church is [m] built upon a Rock: for [n] Christ is the personal Foundation of it, and the [o] Apostles and Prophets are it's doctrinal Foundation. And the Marks of it, are the sincere [p] preaching of the Word of God, and the due administration of the holy Sacraments, by Ministers lawfully [q] called.

[k] Eph. 2. 19.
[l] Acts 2. 44. 47.
[m] Mat. 16. 18.
[n] 1 Cor. 3. 11.
[o] Eph. 2. 20.
[p] Acts 2. 41, 42.
[q] Rom. 10. 15.

It

It is distinguished into the [r] Church militant, which is here upon earth; and the [s] Church triumphant, which is in Heaven.

r Acts 8. 1.
s Heb. 12. 23.

The Communion of Saints is the first [t] Christian Privilege. For as the [u] mystical Body, the Church, hath an union with Christ, who is the Head of it; and therefore is Holy: so in it there is a [w] Communion of the Members between themselves, which is called the Communion of Saints.

t 1 Jo. 1. 7.
u Eph. 5. 23, 25, 26.
w 1 Cor. 12. 26, 27.

The Church is Catholick, or universal, in respect of [x] Persons, Place, Doctrine, and Time.

x Mat. 28. 19, 20.

ARTICLE X.

The forgiveness of sins.] In this tenth Article, the second Christian Privilege is the [y] Forgiveness of sins, which is preached to all men, in the name of Christ, and sealed in [z] Baptism: but is not communicable to the [a] sinful angels.

y Luke 24. 46, 47.
z Acts 2. 38.
a 2 Pet. 2. 4.

[b] Sin is a transgression of the Law of God; and is [c] onely forgiven by him, against whom it is committed.

b 1 Jo. 3. 4.
c Mar. 2. 7.

Sin is distinguished into Original sin, which is the [d] sinfulness of man's nature; and Actual sin, which is

d Psal. 51. 5.

[e] Mat. 15.19. [c] committed in thought, word, and deed. And both these sorts of sin
[f] Rom. 6.23. [f] deserve eternal death, but are [g] par-
[g] Col. 2. 13. donable by the merits of Christ.

ARTICLE XI.

The Resurrection of the body.] In this eleventh Article, the third Chri-
[h] Luke 14. 14. stian Privilege, is the [h] raising of our
[i] 1 Cor. 15. 54. mortal Bodies from the [i] corruption
[k] 2 Cor. 4.14. of the grave, unto immortal glory, by virtue of the [k] Resurrection of Christ.

The truth of this Article is found-
[l] 1 Cor.6.14. ed upon the [l] Power and good Plea-
[m] Job 19. 26, 27. sure of God, who both can and will raise from the dead the [m] very same Body that died.
[n] Dan. 12. 2. It hath been believed by the [n] Fa-
[o] Acts 24. 15. thers under the old testament, as well as it is by [o] Christians under the new, that there shall be a Resurrection both of the just and unjust.

ARTICLE XII.

The life everlasting.] In this twelfth Article, the fourth Christian Privi-
[p] Jo. 5. 24. lege is the [p] enjoyment of everlasting Life.

By Life is here meant the fruition
[q] Psal. 16.11. of all [q] true happiness in soul and body:

dy: when the faculties of the Soul shall be [r] perfectly enlightned and [s] sanctifyed; and the [t] Body spiritualized, and [u] exceedingly glorifyed.

To this Life everlasting is opposed [w] everlasting Death, which is the [x] portion of the wicked.

And this Death consisteth in the loss of God's presence, and [y] all other comforts; and in the enduring the [z] sting of Conscience, and [a] torments of Hell fire, for ever.

First, I learn to believe in God the Father &c.] In the divine essence, which is but one, there are [b] three [c] distinct Persons; namely, [d] the Father, the Son, and the holy Ghost, who are distinguished by their Properties.

It is the Property of the Father to [e] beget the Son. It is the Property of the Son to be [f] begotten of the Father. It is the Property of the holy Ghost to [g] proceed from the Father and the Son.

The Creation of the World is ascribed to the Father, who [h] made all things by the Son, and [i] efficacy of the holy Ghost.

The Redemption of mankinde is

r 1 Cor. 13. 12.
s Heb. 12.22, 23.
t 1 Cor. 15. 44.
u Phil. 3. 21.
w 2 Thes. 1. 8, 9.
x Mat. 25.41.
y Rev. 14 11.
z Mar. 9. 44.
a Rev. 21. 8.

b 1 Jo. 5. 7.
c Mat. 3. 16, 17.
d Mat. 28. 19.

e Psal. 2. 7.
f Jo. 1. 14.
g Jo. 15. 26.

h Heb. 1. 2.
i Gen. 1. 2.

ascribed to the Son, as the [k] onely person that became a ransom for them.

The Sanctification of God's elect people is ascribed to the holy Ghost, as the Spirit of holiness, by whose [l] operation they are made holy.

[k] 1 Tim. 2. 5, 6.

[l] 1 Pet. 1. 2.

The COMMANDEMENTS.

Ten Commandements.] Though the [m] Commandement of God be exceeding broad, yet hath he, in great wisdom and compassion to us, contracted those many Laws into [n] ten Precepts, and those ten Precepts into [o] two Tables; both which are [p] fulfilled by one spiritual grace, which is Love.

[m] Psal. 119. 96.

[n] Exod. 34. 28.

[o] Exod. 31. 18.

[p] Rom. 13. 10.

Of the Commandements, some are propounded [q] negatively, and forbid Sins: and some are propounded affirmatively, and enjoyn Duties.

[q] Mat. 5. 33.

A negative Commandement forbiddeth every sort and degree of the Sin, and the [r] inducements to it; and enjoyneth the [s] contrary Duty.

[r] 1 Thes. 5. 22.

[s] Eph. 4. 28.

An affirmative Commandement enjoyneth every sort and degree of the Duty, and the [t] means conducing to it; and forbiddeth the [u] contrary Sin.

[t] Rom. 14. 19.

[u] Mar. 7. 10.

A

A Commandement which enjoyneth the duty of one Related, enjoyneth alſo the [w] mutual duty of the other who is Related to him.

[w] Eph. 6. 2, 4.

The ſame which God ſpake &c.] The ten Commandements were [x] delivered both by a voice, and by writing: and accordingly, the declared Will of God is diſtinguiſhed into the [y] Unwritten, and the Written Word of God.

[x] Deut. 5. 22.

[y] 2 Theſ. 2. 15.

The Church had the unwritten Word of God, declared in [z] diverſe manners, from the [a] beginning of the world, till the time of [b] Moſes. And ſince the time of Moſes, the Church hath had the written Word, which is called the [c] holy Scriptures.

[z] Heb. 1. 1.

[a] Luke 1. 70.

[b] Neh. 9. 14.

[c] Rom. 1. 2.

They are called Scriptures, becauſe [d] Written; and Holy, becauſe written by [e] holy men, who were inſpired by the holy Ghoſt.

[d] Hoſ. 8. 12.

[e] 2 Pet. 1. 20, 21.

The PREFACE.

I am the Lord thy God who brought thee &c.] In this Preface to the ten Commandements, is ſet forth the Authority of God that commandeth, and the reaſon of man's [f] Obedience to him onely.

[f] Hoſ. 13. 4.

He

He that commandeth is the Creator and ſupreme Lord of all men, and
g Gal. 6. 16. the God of [g] Iſrael his people: and
h Lev. 19. 37. therefore hath [h] authority to give them Laws.

i Num. 15. 40, 41. Man is obliged to obey that [i] his
k Ja. 4. 12. God, who hath made, [k] preſerved,
l Deut. 4. 20. and alſo [l] redeemed him from the
m Luke 1. 74. Egyptian [m] bondage of Sin and Satan.

COMMANDEMENT I.

Thou ſhalt have none other Gods but me.] In the Moral Law, which is
n 1 Jo. 3. 22. the [n] Rule of good works, this firſt Commandement, which concerns the Acknowledgment of God, forbiddeth theſe Sins:

o Pſal. 14. 1. 1. The ſin of Atheiſts, who [o] acknowledg no God.

p Gal. 4. 8. 2. The ſin of ſuch as [p] ſerve falſe gods.

q 2 Kin. 17. 33, 34. 3. The ſin of ſuch as [q] ſerve not the true God onely and aright.

The ſame Commandement enjoyneth theſe Duties:

r Mar. 12. 32. 1. That we acknowledge [r] but one God.

ſ 1 Cor. 8. 6. 2. That we have the [ſ] onely true God for our God: which muſt appear by our

1. Loving

1. [t] Loving
2. [u] Fearing
3. [w] Truſting in
4. [x] Obeying

} him above all others.

t Mar. 12. 30.
u Mat. 10. 28.
w Prov. 3. 5.
x Acts 5. 29.

COMMAND. II.

Thou ſhalt not make to thy ſelf &c. In this ſecond Commandement, which concerns the worſhip of God, are forbidden theſe Sins:

1. The appointing [y] any kind of Image for religious Worſhip. *y* Lev. 26. 1.

2. The worſhipping ſuch an Image, or [z] any other Creature. *z* Rev. 22. 8, 9.

3. The [a] neglect of the worſhip of the true God. *a* Rom. 1. 25.

4. The [b] worſhipping him after a falſe manner: *b* Mar. 15. 8, 9.

Becauſe the Lord is a [c] jealous God, and a [d] ſevere puniſher of Idolaters. *c* Iſa. 42. 8. *d* Deut. 8. 19.

In the ſame Commandement are enjoyned theſe Duties:

1. That God [e] onely be religiouſly worſhipped according to his own [f] preſcription. *e* Mat. 4. 10. *f* Lev. 10. 1.

2. That he be worſhipped both in [g] body and [h] Spirit. *g* Pſal. 95. 6. *h* Jo. 4. 23.

And to ſuch worſhipers, who thus love and obey the Lord, he hath [i] promiſed his eſpecial Mercy. *i* Jo. 9. 31.

COM-

COMMAND. III.

Thou shalt not take the Name &c.] In this third Commandement, which concerns the Name of God, are forbidden these Sins:

k Job. 1. 5. 1. [k] Irreverend thoughts of God.

l Rev. 13. 6. 2. [l] Blasphemy, or dishonourable mention of his Name.

m Zech. 8. 17. 3. [m] False Swearing, in avouching an untruth.

n Mat. 5. 33. 4. [n] Perjury, or breaking a lawful Oath.

o Rom. 2. 24. 5. [o] Causing the Name of God, and our holy Profession, to be blasphemed by others:

And such Sins God himself hath especially [p] threatned to punish.

p 2 Sam. 12. 14.

In the same Commandement are enjoyned these Duties:

q Psal. 103. 2. 1. To [q] think and speak reverendly of the Names and Attributes of God

r Acts 13. 48. 2. To [r] glorify him in his holy Word and Ordinances, that beare his Name.

s Deut. 6. 13. 3. To [s] use his Name with reverence in taking religious Oathes.

t Jer. 4. 2. 4. To [t] observe such Oathes with religious care and conscience.

5. To

5. To [u] glorify God by a Christian conversation.

[u] 1 Tim. 6. 1.

COMMAND. IV.

Remember that thou keep holy &c.] This fourth Commandement concerns the Sabbath of the Lord, which is to be kept holy, or [w] sanctifyed: that is, separated from a common to an holy use.

[w] Deut. 15. 19, 20.

[x] God sanctifyed the seventh day, after he had finished his works of the first Creation; and [y] accordingly he commanded his people to sanctify it.

[x] Gen. 2. 3.

[y] Exod. 31. 16, 17.

After the Resurrection of Christ, instead of the seventh day from the beginning of the Creation, was observed the first day of the week, called [z] the Lord's day. And to this is referred the [a] practice of Christ and his [b] Disciples.

[z] Rev. 1. 10.

[a] Jo. 20. 19, 26.

[b] Acts 20. 7.

In this Commandement is enjoyned an especial attendance upon God's services, on that day: such as 1. [c] Prayer, 2. [d] Dispencing and receiving his Word, 3. [e] Partaking in his Sacraments, 4. [f] Relieving his Saints, and 5. Meditating upon his works of [g] Creation and [h] Redemption.

[c] Acts 16. 13.

[d] Acts 13. 44.

[e] Acts 20. 7.

[f] 1 Cor. 16. 1, 2.

[g] Psal. 92. title & verses 4, 5.

In the same Commandement are forbidden our worldly [i] Undertak-

[h] Deut. 5. 15.

[i] Isa. 58. 13.

k Neh. 13. 15. ings and k Employments, on this holy day: excepting such as concern
l Mat. 12. 5. acts of l Piety, m Charity, n Necessity,
m Luke 6. 9. or o Decency.
n Luke 14. 5.
o Luke 6. 1. The observation of this seventh
p Isa. 66. 23. Day, is to be p remembred every day:
q Neh. 13. 17 and q Governors are to require that observation of it, from all that are subject to them.

COMMAND. V.

Honor thy father and thy mother &c.] In this fifth Commandement, which is the Commandement of Relations, and concerns man's Dignity, are enjoyned the mutual Duties of Inferiors and Superiors.

From Children to Parents is required Honour, which implyeth 1. r Fear,
r Lev. 19. 3. 2. s Reverence, 3. t Obedience, and
s Gen. 31. 35. 4. u Maintenance. And the w contra-
t Eph. 6. 1, 2. ry Vices are forbidden.
u 1 Tim. 5. 4.
w Lev. 20. 9.

This Commandement concerns not
x Heb. 12. 9. onely x natural Parents, but extends
y Isa. 49. 23. also to y Magistrates in the State,
z 1 Cor. 4. 15. z Ministers in the Church, and a Ma-
a 2 Kin. 5. 13. sters in Families; who are also called Fathers.

The reciprocal Duties of Superiors to Inferiors are likewise required in this Commandement: namely, of

b natu-

[b] natural Parents, [c] Magistrates, [d] Ministers, and [e] Masters. And the [f] contrary Vices are forbidden.

And here are also enjoyned the [g] mutual Duties of Husbands and Wives.

And to encourage all in their relative Duties to each other, here is an especial [h] Promise annexed to this Precept.

b Eph. 6. 4.
c Psal. 78. 70, 71.
d 1 Pet. 5. 2.
e Col. 4. 1.
f Psal. 106. 37.
g 1 Pet. 3. 1, 7.
h Eph. 6. 2, 3.

COMMAND. VI.

Thou shalt do no Murther.] In this sixth Commandement, which concerns man's Life, are forbidden these Sins:

1. [i] Hatred.
2. [k] Causeless and revengful Anger.
3. [l] Grievous Reproaches.
4. [m] Occasion of Bloodshed.
5. [n] Contrivance of man's Death.
6. [o] Actual and wilful Murther.

i 1 Jo. 3. 15.
k Mat. 5. 21, 22.
l Psal. 64. 3.
m Deut. 22. 8.
n 2 Sam. 12. 9.
o Exod. 21. 14.

In the same Commandement is enjoyned the preservation of man's Life,

1. By a [p] seasonable and [q] moderate use of God's creatures ordained for that end;

2. By a prudent [r] avoiding of Dangers;

3. By flying all Sins: and particu-

p Eccl. 10. 17.
q 1 Tim. 5. 23.
r Mat. 10. 23.

f Psal. 55. 23. larly, f Murther and Uncleaneſs, which are noted to be eſpecially de-
g Prov. 5. 11. ſtructive to the g Body and u Soul of
u Prov. 6. 32. him that commits them.

COMMAND. VII.

Thou ſhalt not commit Adultery.] In this ſeventh Commandement, which concerns man's Chaſtity, are forbidden

Adulterous or laſcivious
1. w Thoughts,
2. x Looks,
3. y Attire,
4. z Words, and

w Mat. 5. 27, 28.
x 2 Pet. 2. 14.
y Prov. 7. 10.
z Eph. 5. 3.

5. a Acts of Adultery and Fornication; as alſo 6. b Unlawful Marriages.

a Gal. 5. 19.
b Luke 16. 18.

Beſides theſe Sins more directly againſt this Commandement, are herein alſo forbidden ſuch Sins as become occaſional to theſe: as, c Idleneſs, d Exceſs in eating and drinking, and the like.

c 2 Sam. 11. 2.
d Jerem. 5. 7.

In the ſame Commandement are enjoyned Chaſtity and Modeſty in e Thoughts, f Behaviour, and g Apparel; as alſo h Sobriety and Vigilancy.

e 1 Theſ. 4. 4, 5.
f 1 Pet. 3. 2
g 1 Tim. 2, 9.
h 1 Pet. 5. 8.

COMMAND. VIII.

Thou ſhalt not ſteal.] In this eighth Com-

Commandement, which concerns man's Goods, are forbidden these Sins:

1. [i] Covetous Desires. *i* Jo. 12. 6.
2. [k] Bribery. *k* Isa. 1. 23.
3. [l] Withholding other mens Dues. *l* Ja. 5. 4.
4. [m] Defraudation, or deceitful Stealth. *m* 1 Thes. 4. 6.
5. [n] Oppression, or violent Robbery. *n* Luke 3. 14.
6. [o] Sacriledge, or robbing of God. *o* Mal. 3. 8.

In the same Commandement are enjoyned these Duties:

1. [p] To give to all their Dues. *p* Rom. 13. 7.
2. [q] To live in a lawful Calling. *q* Eph. 4. 28.
3. [r] To be diligent in that Calling. *r* 2 Thes. 3. 11, 12.
4. [s] To restore that which hath been stolen. *s* Ezek. 33. 15.
5. [t] To give charitably to the poor. *t* Prov. 3. 27, 28.
6. [u] To avoid the company of the breakers of this Law. *u* Prov. 29. 24.

COMMAND. IX.

Thou shalt not bear false witness, &c. In this ninth Commandement, which concerns man's good Name, are forbidden these Sins:

1. [w] Lyes. *w* Eph. 4. 25.
2. [x] Groundless Jealousies. *x* 1 Sam. 22. 13.
3. The [y] raising, [z] taking up, or [a] di- *y* Exod. 23. 1. *z* Psal. 15. 3.

[a] Prov. 10. 12. [a] divulging of false or malicious Reports.

[b] 1 Kings 21. 9, 10. 4. [b] The suborning or encouraging of false Witnesses.

In the same Commandement are enjoyned these Duties, which maintain [c] Veracity and Charity:

[c] Eph. 4. 15. [d] Zec. 8. 19. 1. [d] To love and [c] speak the Truth.

[e] Eph. 4. 25. [f] Phil. 4. 8. 2. [f] To preserve our own Reputation.

[g] Acts 25. 8. [h] Luke 23. 41. [i] 1 Pet. 4. 8. 3. Seasonably to vindicate our [g] selves and our [h] innocent Neighbours.

4. [i] To cover the infirmities of others.

COMMAND. X.

Thou shalt not covet thy neighbours house, &c.] In this tenth Commandement, which especially concerns man's Desires, are forbidden,

[k] Rom. 7. 7. [l] Ja. 1. 14. 1. In general, [k] sinful lusts, and the first [l] motions of original corruption;

[m] Mic. 2. 2. [n] Jer. 5. 8. [o] Acts 20. 33. 2. In particular, the coveting our Neighbour's [m] House, [n] Wife, Servants and [o] other goods belonging to him.

In the same Commandement are enjoined these Duties:

[p] 1 Cor. 9. 25. 1. [p] To regulate our affections.

2. [q] To

2. [q] To restrain sinful Desires. q Tit. 2. 12.

3. [r] To be content with our present estate. And for the attaining of this Contentment, we must use the Means: namely, r Heb. 13. 5.

Meditation upon
1. [s] God's appointments. s 1 Cor. 7. 20.
2. [t] The creatures insufficiency. t Eccles. 5. 10.
3. [u] Our own unworthyness. u Gen. 32. 10.

I learn two things: My duty towards God, &c.] The [w] two branches of Love [x] to God and Man, compleat a Christian's duty, and are not to be [y] separated. w Mat. 22. 40. x Acts 24. 16. y 1 Jo. 4. 21.

[z] God must be loved above all things; and that for his own sake. z Luke 10. 27.

[a] A man's Neighbour must be loved as himself; and that for God's sake. a Lev. 19. 18.

A man's Neighbour is any [b] other person beside himself, that stands in [c] need of his help: though he be of [d] another Nation or Religion; yea, though he be his [e] professed Enemy. b Rom. 13. 8. c Luke 10. 29, 33, 36, 37. d Jo. 4. 9. e Exod. 23. 4, 5.

A man loves his Neighbour as himself, when he loves him with the same kind of Love, which he owes to himself: and that is,

1. [f] Pure, not for gain; f Luke 6. 32.

2. [g] Sin-

g 1 Jo. 3. 18.
h 2 Tim. 3. 2, 4.
i Lev. 19. 17.
k 1 Pet. 4. 8.

2. [g] Sincere, not fained;
3. [h] Moderate, or less than his love to God;
4. [i] Ordinate, tendering the Soul more than the Body;
5. [k] Fervent, and constant.

--To call for by diligent Prayer.] Prayer is a calling upon God with the [l] Heart, and sometimes with the [m] Voice, as well in a [n] prescript Form of words, as in [o] occasional Expressions. Prayer ought to be made

l Hos. 7. 14.
m Acts 7. 60.
n Luke 11. 2.
o 2 Sam. 15. 31.
p Rom. 10. 14.
q Mat. 4. 10.
r Ja. 1. 6.
s 1 Jo. 5. 14.
t Psal. 145. 18.
u Neh. 2. 4, 5
w Jo. 16. 23.
x Mar. 11. 25.
y Ja. 5. 16.
z Luke 18. 1.

1. [p] To God as the [q] onely object of religious worship;
2. [r] In Faith, and [s] according to the will of God;
3. [t] In Sincerity of heart, and with the [u] use of means to attain what is desired;
4. [w] Through the mediation of Christ, and [x] with Charity to men;
5. With [y] Fervency, and [z] Perseverance.

The LORD'S Prayer.

a Luke 11. 1, 2.

In the Lord's Prayer (which is so called because [a] taught us by our Lord Jesus Christ) are contained the Preface

Preface, six Petitions, and the Doxologie or Conclusion.

The PREFACE.

Our Father, which art in heaven,] In this Preface, we are taught to direct our Prayers [b] to God in the heavens: because he onely is [c] every where present to receive all our Petitions, though but conceived in heart.

As he is our Father, he is [d] most willing to relieve: and we ought to come unto him with humble [e] Confidence.

As he is in Heaven, he is [f] most able to relieve: and we ought to come unto him with holy [g] Reverence.

In that we are taught to say, Our Father; we are commanded to [h] pray one for another, as brethren: and we ought to come unto God with brotherly [i] Charity.

b Lam. 3. 41.
c 1 Kin. 8. 38, 39.
d Mat. 7. 11.
e 1 Jo. 5. 14.
f Psal. 115. 3.
g Eccles. 5. 2.
h 1 Thes. 5. 25.
i Zeph. 3. 9.

PETITION I.

Hallowed be thy Name.] The three first Petitions concern God's Glory; the three last concern our own Wants.

In this first Petition, we are taught to desire and endeavour [k] first and

k Psal. 148

g 1 Jo. 3. 18. 2. [g] Sincere, not fained;

h 2 Tim. 3. 2, 4. 3. [h] Moderate, or less than his love to God;

i Lev. 19. 17. 4. [i] Ordinate, tendering the Soul more than the Body;

k 1 Pet. 4. 8. 5. [k] Fervent, and constant.

--To call for by diligent Prayer.] Prayer is a calling upon God with

l Hos. 7. 14. the [l] Heart, and sometimes with the

m Acts 7. 60. [m] Voice, as well in a [n] prescript Form

n Luke 11. 2. of words, as in [o] occasional Expressi-

o 2 Sam. 15. 31. ons. Prayer ought to be made

p Rom. 10. 14. 1. [p] To God as the [q] onely object of religious worship;

q Mat. 4. 10. 2. [r] In Faith, and [s] according to the

r Ja. 1. 6. will of God;

s 1 Jo. 5. 14. 3. [t] In Sincerity of heart, and with

t Psal. 145. 18. the [u] use of means to attain what is

u Neh. 2. 4, 5 desired;

w Jo. 16. 23. 4. [w] Through the mediation of

x Mar. 11. 25. Christ, and [x] with Charity to men;

y Ja. 5. 16. 5. With [y] Fervency, and [z] Perse-

z Luke 18. 1. verance.

The LORD'S Prayer.

In the Lord's Prayer (which is so

a Luke 11. 1, 2. called because [a] taught us by our Lord Jesus Christ) are contained the Preface

Preface, six Petitions, and the Doxologie or Conclusion.

The PREFACE.

Our Father, which art in heaven,] In this Preface, we are taught to direct our Prayers [b] to God in the heavens: because he onely is [c] every where present to receive all our Petitions, though but conceived in heart.

As he is our Father, he is [d] most willing to relieve: and we ought to come unto him with humble [e] Confidence.

As he is in Heaven, he is [f] most able to relieve: and we ought to come unto him with holy [g] Reverence.

In that we are taught to say, Our Father; we are commanded to [h] pray one for another, as brethren: and we ought to come unto God with brotherly [i] Charity.

b Lam. 3. 41.
c 1 Kin. 8. 38, 39.
d Mat. 7. 11.
e 1 Jo. 5. 14.
f Psal. 115. 3.
g Eccles. 5. 2.
h 1 Thes. 5. 25.
i Zeph. 3. 9.

PETITION I.

Hallowed be thy Name.] The three first Petitions concern God's Glory; the three last concern our own Wants.

In this first Petition, we are taught to desire and endeavour [k] first and

k Psal. 148. 13.

chiefly the glorification of God's holy Name.

By the name of God is meant, in general, [l] God himself; in particular are meant { 1. his [m] Titles; as, Lord, God, &c. 2. his [n] Attributes; as, his Mercy, Justice, &c. 3. his [o] Memorials; as, his Word, Day, &c.

To Hallow, or [p] sanctify, signifyeth to consecrate to an holy use, or to glorify.

So that in this Petition we pray, that the great [q] Name of our God, and our holy Profession be not blasphemed, but [r] glorifyed by our selves and others; in [s] thought, [t] word, and [u] deed.

[l] 1 Kin. 5. 5. Acts 7. 47.
[m] Exod. 6. 3.
[n] Exod. 34. 5, 6.
[o] Psal. 138. 2.
[p] Lev. 10. 3.
[q] Rom. 2. 24.
[r] Psal. 72. 19.
[s] 1 Pet. 3. 15.
[t] Rom. 15. 6.
[u] Mat. 5. 16.

PETITION II.

Thy Kingdom come.] In this second Petition, we are taught to pray, that the Kingdom of God may be established; and that the contrary Kingdoms of Satan, [w] Sin, and Death may be destroyed.

The Kingdom of God is three fold: namely, { 1. Power, 2. Grace, 3. Glory,

[w] Rom. 5 21.

1. The

1. The Kingdom of Power is that whereby God [x] ruleth over all creatures, though his profeſſed enemies. And concerning this we pray, that he would order [y] all things for the glory of his name, and the good of his people.

[x] Pſal. 110. 2.

[y] Pſal. 67. 3, 4.

2. The Kingdom of Grace is that whereby God [z] ruleth in the hearts of his children, by his Word and Spirit. And concerning this we pray, that he would [a] deliver us from the power of darkneſs, increaſe our graces, and propagate his Goſpel.

[z] Heb. 1. 8.

[a] Col. 1. 13.

3. The Kingdom of Glory is [b] in heaven. And concerning this we pray, that God would finiſh theſe dayes of Sin, and ſend his [c] Son Jeſus Chriſt in the clouds for the accompliſhment of our Salvation.

[b] Luke 23. 42, 43.

[c] Mat. 25. 34.

In praying that [d] God's Kingdom may Come; we deſire that his ſpiritual dominion may be ſetled, where it is not received; and may be [e] enlarged, where it is received.

[d] Rev. 12. 10.

[e] Mic. 4. 8.

PETITION III.

Thy will be done &c.] In this third Petition is expreſſed the Matter, and the Manner of our obedience to God.

The Matter of our obedience is,

that God's [f] Will may be done, and not ours. And this Will of God is two fold: namely, 1. [g] Secret, and 2. Revealed.

Concerning God's Secret Will, which requireth [h] Passive obedience, we pray for patient [i] submission to it.

Concerning [k] God's Will revealed in his Word, which requireth [l] Active obedience; we pray that he would both [m] teach us to know it, and enable us to perform it.

The Manner of our obedience is the pattern of the holy [n] Angels in heaven, who do the will of God perfectly: for they minister unto him, 1. [o] Readily, 2. [p] Speedily, 3. [q] Faithfully, and 4. [r] Constantly.

PETITION IV.

Give us this day &c.] In this fourth Petition we are taught to profess our dependence upon God for this present [s] life, and the supports of it.

By [t] Bread, are meant all outward comforts necessary for this Life.

By [u] Our bread, is meant that which is procured by direct and honest means.

By Dayly bread, is meant that which is [w] convenient for our present

f Luke 22. 42.
g Deut. 29. 29.
h Acts 21. 13, 14.
i Mat. 26. 42.
k Psal. 40. 8.
l Acts 9. 6.
m Psal. 143. 10.
n Psal. 103. 20.
o Job 1. 6.
p Isa. 6. 2.
q Psal. 103. 21.
r Mat. 18. 10.
s Acts 17. 25.
t Psal. 37. 25.
u 2 Thes. 3. 12.
w Prov. 30. 8.

ſent condition and occaſions.

By ſaying to our heavenly Father, Give us our bread; we deſire it may be given us with his fatherly [x] bleſſing.

By ſaying, This day; we intimate our [y] contentedneſs with preſent neceſſaries, and our purpoſe to [z] continue dayly prayer.

And by thus praying, 1. We caſt our [a] cares upon God, 2. We obtain [b] good things from his fatherly hand, and, 3. His [c] good creatures are ſanctifyed to us.

And if we be required thus Dayly to ſeek food for our frail Bodyes; [d] much more are we obliged to [e] labour for the ſpiritual food of our Souls.

x Exod. 23. 25.

y Exod. 16. 4.

z 1 Theſ. 5. 17.

a Phil. 4. 6.

b Mat. 7. 11.

c 1 Tim. 4. 4, 5.

d Mat. 6. 33.

e Jo. 6. 27.

PETITION V.

And forgive us our treſpaſſes, &c.] In this fifth Petition, which is coupled with the fourth, we are taught [f] Dayly to beg pardon for Sin; as we Dayly beg our neceſſary food.

By Treſpaſſes, or [g] debts, are meant Sins, by which we become indebted to the juſtice of God. So that herein, [h] God is the Creditor, [i] Man the Debtor, Sin the Debt, and Chriſt the Surety. There-

f Pſal. 7. 11.

g Mat. 18. 32, 35.

h Pſal. 51. 4.

i Iſa. 53. 6.

k Pſal. 130.3. Therefore we pray, 1. That [k] God would not exact of us the penalty of Sin, 2. That he would accept of *l* 2 Cor. 5.21. [l] Chriſt's ſatisfaction for us, and 3. *m* Eph. 4. 32. That he would for [m] Chriſt's ſake diſcharge us from the debt. And ſo for*n* 1 Jo. 1. 9. giveneſs is an act of God's [n] juſtice, in reference to Chriſt; but an act of *o* Mic. 7. 18. [o] mercy to the Sinner.

Our Forgiving the treſpaſſes of others is uſed as an Argument to God, and an Obligation to our ſelves. *p* Luke 11. 4. Our Argument is; If [p] we, who are prone to revenge, can by God's grace forgive others; how much more will he, who is infinite in mercy, forgive *q* Mar. 11. 25, 26. us. Our Obligation is to [q] forgive others, as we deſire God to forgive us.

PETITION VI.

And lead us not into temptation, &c.] In this ſixth Petition, which is coupled with the fifth, we are taught to pray for deliverance from *r* Rom. 8. 1. the [r] power of Sin; as we pray in the former Petition, to be delivered from the guilt and condemnation of it.

We pray conditionally, if it pleaſe *ſ* Rev. 3. 10. God, to be [ſ] delivered from Temptation: but we pray abſolutely, to

to be [t] delivered from the Evil of it.

[t] Jo. 17. 15

Though God be pleased to try us, yet properly he [u] tempteth, or enticeth, not to evil: however, for our sins, he may both suffer [w] Satan to tempt us to Sin; and may [x] withdraw the assistence of his holy Spirit from us.

[u] Ja. 1. 13.
[w] 2 Sam. 24. 1. 1 Chron. 21. 1.
[x] 1 Sam. 16. 14.

If it please God that we be tempted, our prayer is, that he will

1. [y] Be with us in
2. [z] Support us under
3. [a] Deliver us out of

} the Temptation.

[y] Psal. 23. 4.
[z] 1 Cor. 10. 13.
[a] 2 Pet. 2. 9.

There is the evil One, which is Satan; and the evil Thing, which is Sin: and we pray to be [b] delivered from the dominion of both. Because [c] Prayer is an especial meanes to preserve from the danger of temptation to evil.

[b] Psal. 119. 133.
[c] Mat. 26. 41.

The DOXOLOGIE.

[For thine is the Kingdom &c.] This Conclusion of the Lord's Prayer is both a form of Thanks-giving, such as had been anciently [d] used by David; and also a Reason, why the foregoing Petitions are presented to our heavenly Father. The Reason is, because unto him belongeth [e] all

[d] 1 Chron. 29. 11.

e Psal. 96. 7, 10. e all Dominion, Power, and Glory.

By Kingdom, is meant Authority
f Psal. 22.28. and f Right of dominion over all.
g 2 Chron. 20. 6. By Power, is meant g Almighty ability to command all.
h Rev. 5. 13. By Glory, is meant that h Honour arising from the excellency of God's goodness and greatness, which is due to him from all creatures.

By For ever, is shewed, that, though
i Dan. 2. 37. i Dominion, Power and Glory do in some respect belong to earthly Princes; yet
k 1 Tim. 1. 17. k originally, eminently and eternally they belong onely unto God.

l Jer. 28. 6. AMEN, or l So be it, signifyeth
m 1 Cor. 14. 16. m Approbation, n Assurance, and o Desire of accomplishment.
n 2 Cor. 1. 20.
o 1 Kin. 1. 36.

What desirest thou of God in this Prayer?] There are four parts of
p 1 Tim. 2. 1. Prayer: namely, p Supplication, Apprecation, Intercession, and Giving of thanks.

1. Supplication, or Deprecation,
q Hos. 14. 2. is made for the q avoiding of the evil of sin or punishment. And to this be-
r Dan. 9. 3, 4. long the r Confessions of sin, and the observation of religious Fasting.

2. Apprecation, or Prayer, is made for

for the [f] attaining of good things spiritual, or temporal.

3. Intercession, or [t] Prayer for others, is made for those whom God requireth us to pray for.

4. [u] Giving of thanks is returned for good things received. And to this belong the [w] singing of Psalms, and the observation of religious Feasting.

Prayer supposeth [x] sense of want; and Thanksgiving supposeth [y] sense of enjoyment.

What God hath absolutely [z] required, or [a] promised; must be absolutely prayed for: and what he hath absolutely [b] forbidden, must be absolutely prayed against.

What God hath required, or promised [c] conditionally; must be prayed for under the same conditions.

[f] Phil. 4. 6.
[t] Ja. 5. 16.
[u] Heb. 13. 15.
[w] Psal. 81. 1, 2, 3.
[x] Ja. 1. 5.
[y] Psal. 103. 2.
[z] Psal. 119. 4, 5.
[a] 1 Chron. 17. 23
[b] Psal. 119. 133.
[c] Luke 22. 42.

The SACRAMENTS.

Two Sacraments **onely** &c.] As there were two chief Sacraments of the old Testament; namely, [d] Circumcision, and the Passover: so there are two Sacraments of the new Testament;

[d] Exod. 12. 48.

e 1 Cor. 12. 13.

f Col. 2. 11, 12.

g Acts 2. 41.

h 1 Cor. 5. 7, 8.

i Acts 2. 42.

k Jo. 3. 5.

l Jo. 3. 4.

m 1 Cor. 11. 33.

n 1 Cor. 11. 26.

o Gal. 3. 1.

p Luke 22. 19.

q Zech. 12. 10.

r Gen. 17. 11.

s Mat. 26. 26.

t Rom. 4. 11.

u Mat. 28. 19.

w 1 Cor. 11. 23.

ſtament; namely, [e] Baptiſm, and the Supper of the Lord.

By Baptiſm, which [f] anſwereth to Circumciſion, we are [g] admitted into the Church of Chriſt: and by the Lord's Supper, which [h] anſwereth to the Paſſover, we are ſpiritually [i] nouriſhed.

Baptiſm ſetteth forth new [k] Birth: and therefore it is adminiſtered but once, becauſe it is ſufficient to be [l] once born. The Lord's Supper ſetteth forth ſpiritual [m] Food: and therefore it is adminiſtered [n] often, becauſe it is expedient to be often fed.

--- Outward and viſible ſigne --- ordained by Chriſt himſelf &c.] Chriſt in his gracious condeſcenſion to us ordained Sacramental Signes, 1. To [o] inform our underſtandings; 2. To [p] refreſh our memories; and 3. To [q] excite our affections.

---- As a meanes whereby we receive &c.] The outward Signes do [r] ſignify, [s] exhibite, and [t] ſeal the ſpiritual Graces to the believing receiver.

Two Parts.] The uſe of the outward Signes, both in [u] Baptiſm and the [w] Lord's Supper, is warranted by God's command: and the benefit of

the

the inward Graces, both in that [x] first and [y] second Sacrament, is assured by God's promise.

[x] Acts 2. 38, 39.
[y] 1 Cor. 10. 16.

Water, wherein the person is baptized &c.] Baptism signifyeth a [z] washing, or application of water by [a] dipping or [b] sprinkling, [c] in the name of the blessed Trinity.

[z] Acts 22. 16.
[a] Acts 8. 38.
[b] Heb. 10. 22.
[c] Mat. 28. 19.

[d] Necessity of being washed, supposeth pollution: and the pollution of sin, [e] which defileth the soul, supposeth a necessity of being [f] baptized in the name of God himself; and not of a [g] Creature onely, how [h] excellent soever.

[d] Mat. 3. 14.
[e] Psal. 51. 2.
[f] Heb. 9. 14.
[g] 1 Cor. 1. 13,
[h] verses 14, 15.

A death unto Sin &c.] By the Baptism of Water is signifyed and sealed the [i] washing of Regeneration, and sanctification of the Spirit; for the [k] Purging and [l] Mortification of sin, and for the [m] Resurrection to newness of Life.

[i] Tit. 3. 5.
[k] Acts 22. 16.
[l] Rom. 6. 3,
[m] verse 4.

--being by nature born in Sin &c.] There are three states of man in this world:

1. The state of [n] Innocency, wherein the first man was created [o] after the Image of his maker; which did chiefly consist in the [p] Wisdom, [q] Righteousness, and true Holyness of the Soul.

[n] Eccl. 7. 29.
[o] Gen. 1. 26.
[p] Col. 3. 10.
[q] Eph. 4. 24.

r Rom. 5. 12. 2. The state of r Sin, into which man fell by disobedience; and in
f Eph. 2. 3. which f all men are naturally born.
t Rom. 6. 14. 3. The state of t Grace, into which
u Eph. 2. 4, 5. man is delivered by u Christ.

Repentance, whereby they forsake sin;] Repentance and Faith are two chief Christian Doctrines preached by
w Mar. 1. 14, 15. w Christ, and his holy x Apostles.
x Heb. 6. 1. True Repentance, which is a y turning from sin unto God, hath four
y Acts 26. 20. parts: namely,
z 2 Cor 7. 10. 1. Contrition, or z godly Sorrow;
a 2 Sam. 24. 10, 17. which grieveth a more for the Sin, than for the Punishment.
2. Confession of sin; which is to be
b 1 Jo. 1. 9. made always unto b God, and in some
c Ja. 5. 16. cases unto c men.
3. Restitution in some cases; which
d Ezek. 33. 15. is to be made to the d injured person,
e Num. 5. 8. or to such e others as God hath appointed,
f Ezek. 18. 21. 4. Conversion, which is a f turning
g Eph. 5. 11. from every known Sin, to the g practice of the contrary Duty.

Faith, whereby they steadfastly believe the Promises &c] The same Faith, which firmly assenteth to the
h Heb 11. 13. Articles of belief, h embraceth also the
i Heb. 10. 22. Promises of the Gospel, and with i full assu-

assurance applyeth them; as being made unto us by a God, who is [k] faithful and [l] able to perform them.

k Heb. 11. 11.
l Rom. 4. 20, 21.

Why are Infants baptized &c.] [m] Infant-members of Christian Families are now as capable of the benefit of God's Covenant in [n] Baptism, as [o] Children in religious Families were anciently capable to enter into Covenant with God, in [p] Circumcision. And a Child which is [q] free-born, is as capable of the Privileges of a City; as the man that purchased his freedome with a sum of money.

m 1 Cor. 7. 14.
n Acts 16. 33.
o Deut. 29. 10, 11, 12.
p Gen. 17. 13.
q Acts 22. 28.

Because they promise them both by their Sureties:] As Children were healed by Christ upon the Faith of their [r] fathers, [s] mothers, and other [t] friends: so whole [u] households have been admitted to be cleansed by Baptism, upon the profession of their friends, as Sureties.

r Mar. 9. 17, 24, 25.
s Mat. 15. 22, 28.
t Luke 7. 2, 3, 9, 10.
u Acts 16. 15.

When they come to age, themselves are bound to perform.] As Infants and other impotent persons, while such, are not capable to perform the Apostle's Rule of [w] working for their bread, and yet are obliged to perform it, when they are capable: so when Infants and ignorant persons come

w 2 Thes. 3. 10.

come to [x] age, and be capable of instruction, they are obliged to the actual performances of [y] Repentance and [z] Faith, which in Baptism were promised for them.

[x] Jo. 9. 21.
[y] Acts 17. 30.
[z] Acts 19. 18.

For the continual remembrance of the Sacrifice &c.] The second Sacrament of the new Testament is called in Scripture, the [a] Lord's Table, the [b] Lord's Supper, and the [c] Breaking of bread. And it beareth the name of the Lord Jesus Christ, as being a standing memorial of the [d] Sacrifice of himself once offered: and so is to continue in his Church, until his second [e] coming, at the end of the world.

[a] 1 Cor. 10. 21.
[b] 1 Cor. 11. 20.
[c] Acts 20. 7.
[d] Heb. 10. 12.
[e] 1 Cor. 11. 26.

Bread and Wine &c.] Christ was pleased to set forth our most intimate communion with him, by [f] receiving and [g] feeding upon food, by which our [h] life is maintained.

[i] Bread is a sort of necessary food, of most common, dayly and wholsome use: and [k] Wine is a liquor, which serveth not onely to quench thirst, but also to relieve bodily infirmities. So that [l] Bread and Wine, being most excellent in their kind, do fitly set forth that [m] perfect spiritual nourishment,

[f] Jo. 1. 12.
[g] Jo. 6. 53,
[h] verse 57.
[i] Lev. 26. 26.
[k] 1 Tim. 5. 23.
[l] Psal. 104: 15.
[m] Jo. 6. 57.

riſhment, which is to be found in Chriſt.

The Body and Blood of Chriſt &c.] The [n] Bread broken, ſignifyeth the [o] Body of Chriſt broken for us: and the [p] Wine poured out, ſignifyeth the [q] Blood of Chriſt ſhed for us.

The Bread and Wine adminiſtered, ſignifie and ſeale the [r] giving of Chriſt, with all the benefits of his [s] Death to the true [t] believer.

The Body and Blood of Chriſt are [u] really received into the [w] heart of the worthy Communicant, by the grace of [x] Faith.

The ſtrengthning and refreſhing of our Souls &c.] As the Soul, or inward man, to be here fed, is a [y] Spirit: ſo the Body and Blood of Chriſt is [z] ſpiritual food, and is to be received after a ſpiritual [a] manner.

[b] Bread and Wine at the Lord's Table, are not changed in nature, but in uſe; as being outward Signs ordained, according to the nature of Sacraments, to [c] ſignify ſomething which is inward and ſpiritual.

To examine themſelves &c.] To the worthy receiving of this holy Sacrament, is required [d] Self-examination,

[n] 1 Cor. 11. 23.
[o] verſe 24.
[p] Mat. 26. 27.
[q] verſe 28.
[r] Jo. 6. 51.
[s] 1 Cor. 11. 26.
[t] Jo. 6. 35.
[u] Jo. 6. 55.
[w] verſe 56.
[x] Jo. 1. 12.
[y] Prov. 18. 14.
[z] Jo. 6. 63.
[a] verſe 64.
[b] Mat. 26. 26, 29.
[c] 1 Cor. 11. 25
[d] 1 Cor. 11. 28.

nation, which ſuppoſeth a compe
[e] verſe 29. tency of [e] Knowledge in the com
municant.

We muſt examine our ſelves con
cerning theſe particulars:

[f] 1 Cor. 11. 31. 1. The ſincerity of our Repen
tance for ſins paſt.

[g] Iſa. 1. 17, 18. 2. Our [g] purpoſe of Reformatio
for the time to come.

[h] Jo. 7. 37, 38. 3. The [h] exerciſe of true Faith, i
thirſting after Chriſt.

[i] Acts 2. 46, 47. 4. Our [i] Thankfulneſs to God fo
the benefits here received from him

[k] 1 Cor. 11. 33. 5. Our [k] Charity to men, in freel
giving to, and forgiving them; a

[l] Mat. 10. 8. [l] God doth here deal graciouſly wit
us.

The END.

The price ſtitcht, two pence.